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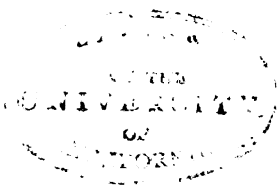
VIEWING LIFE AFTER 87 YEARS

BY

BENJAMIN SANFORD



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VIEWING LIFE AFTER 87 YEARS

BY

BENJAMIN SANFORD

Benj. Sanford
Born April 25th 1832
at West Gore
Nova Scotia

Gift of the author

DEDICATION

To the men, women, and children who do the useful and necessary work of the world (physical and mental) this little book is respectfully dedicated, being the class in society with whom Jesus associated and sympathized; the common people, who also heard him gladly,—whose duty it is to hear him gladly (and him alone) today, as judge of the living and the dead.

"He that will not work neither shall he eat."

"Have any of the Rulers believed?"

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PREFACE.

I do not feel competent to write on this great subject in my eighty-eighth year. I have been impressed for several years to communicate ideas to my fellow travelers to eternity; impressed with the thought that I must do it soon or not at all, in view of the bad use the world has made of the Old and New Testaments; the denials in theory and practice, and misconstruction. When two laws or covenants are mixed, it is neither the one nor the other.

My father needed my help; my early education was neglected; my bank account is small—I wish, therefore, to make this book largely suggestive to induce the study of all that is said on a certain subject. For instance, there are some seven or eight things by which we are said to be saved. It takes all of them to make the whole truth. When any subject is mentioned, such as faith, baptism, or the Holy Spirit, we should receive it with its concomitants, not in the abstract, nor build on an obscure passage to contradict a plain one.

This is not an enquiry to prove the Bible true or false, but to ascertain whether we are shaping our lives in accordance with the plain obvious teachings of the bible, without contradictions in theory or practice, or misconstruction of its language. And also to set forth the superiority of the New over the Old Testament. Newer, higher, more spiritual, better adapted to the wants of humanity—present and future; broader over the whole earth, not like the old, no remembrance of sin. If the first had been found faultless, a place would not have been sought for the second.

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(Acts XIV: 16.) "Who in times past suffered all nations to walk in their own ways."

Paul's language plainly stated, cannot be given a figurative interpretation; nothing to typify the nations except the nations themselves; embraces the inhabited earth—always spoken of in the plural, the Gentile nations, except the nation of Israel and Judah, the chosen nation which is always spoken of in the single number.

The truth of God does not require that any fact of history should be denied. I heard a clergyman say, "Truth is a unit, one truth agrees with every other truth."

Paul was chosen by Jesus and sent to the Gentiles to open their eyes, and to turn them from the power of Satan unto God (best of authority). He said, "In times past I have not learned of any Gentile nation being brought into covenant relation to God." God rested on the seventh day. We are justified in calling it God's rest day, one day by itself (no anniversaries). The Sabbath mentioned for the first time in the bible some fifteen hundred years later, was a month day, the first day of the month followed by six working days. God, through Moses, commanded the Jews to keep it in remembrance of their freedom from Egyptian bondage. If God's rest day was binding on nations up to this time, it would be a contradiction of the 16th verse quoted above.

(Deut. V: 2.) "The Lord our God made a covenant with us at Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day."

(Deut. V: 6.) "I am the Lord thy God, which brought thee out of the land of Egypt, from the house of Bondage."

Then follow the Ten Commandments, including the Sabbath. *(Deut. V: 15.)* "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out hence, through a mighty hand, and by a stretched out arm: therefore, the Lord thy God commanded thee to keep the Sabbath day."

How could any Gentile or all Gentiles remember their bond service in Egypt? This would include the Canaanites whom Stephen said in (Acts VII: 4-5), "Our Fathers drove them out till the days of David." Four hundred years they were ordered to be killed. The nations would include the Egyptians. Were they in bondage to themselves? Were they led out by a mighty hand? This would be confusion, of which God is not the author. The Gentiles kept their identity as such till the Christian era. The veil of the temple was rent. Peter said, "It is unlawful for me to enter the house of a Gentile." Paul says, "God made of the twain one new man."

(Acts XIII: 46.) "Lo we turn to the Gentiles."

(Exodus XXXI: 16-17.) "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant." "It is a sign between me and the children of Israel for ever; for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed."

There are two reasons given to the Jews for keeping the Sabbath. First, in memory of Egyptian bondage. Second, it is a sign between them for in six days He made heaven and earth and rested on the seventh. No command here for Gentiles to keep the Sabbath day.

Paul said, the Gentiles were a law unto themselves, which could not be true if God had put them under cov-

enant relation with him previously. Gentiles were available to become Jews by adoption, the males being circumcised, or born in the house of a Jew, or bought with his money. Those would be debtor to do the whole law. This could not happen if they were under the same law before. The Sabbath was not for Arctic regions which have few twenty-four hour days, if any.

If it were the duty of all people to keep the rest day of Gen. 2-3, called also Seventh Day, it would be contradictory to the 16th verse quoted above. He rested only once. What were the anniversaries of the day up to the time He gave the Sabbath to the children of Israel because of their freedom? Could He give a day, binding on all previously, to the children of Israel? Would not one rest day be logical in imitation of God's rest day, and in absences of anniversary qualifications? The Israelites were commanded to make no fire, nor go out of the house. I believe the Gentiles were never accused of Sabbath breaking (no law, no transgression). The law of the Jews was as broad as the land of Canaan and no broader. The same may be said of all nations. We have no more right to say the law of the Lord by Moses was given to all people, than we have to say, He gave the land of Canaan to all people. To assert that the Gentile Nations were required to keep the seventh day for four thousand years, by staying in the house and making no fire, would be a monstrous assumption. *(Exod. 35: 1-3.)*

The Sabbath was made for Palestine, a mild climate. No promised blessing to a Jew out of Palestine, but if disobedient should be a fugitive.

In conversation with a gentleman, he made the following statement, "God tells us to keep the Sabbath." I

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replied, "He does not tell us any such thing; you and I are Gentiles." "God, who at sundry times and in divers manners spake in times past unto the Fathers (also Hebrews), by the prophets, hath in these last days spoken unto us by his Son." God did not speak to the Hebrews to whom Paul wrote by the Prophets, but to their fathers.

Example: If Mr. A is spoken to, Mr. B has no right to answer. I called it the Jewish Sabbath. "Why do you do so?" said the man. I answered, "Because it was given to Jews (Israelites) and to nobody else." In the end of the Sabbath, I am told this word is plural in the Greek Testament; as it began to dawn toward the first day of the week, came Mary Magdalene.

A Baptist clergyman told me that every time the first day of the week and Lord's day are mentioned in the Greek New Testament, the word sabbaton is used, same as stands for what we call seventh day Sabbath, until near the end of the book, when another term is used. He said it should read—first Sabbath, and second Sabbath. Sabbath is a month day, with six working days between, in the Old Testament. Translators could not change it. It moved forward one day every year on account of the odd day on January 1st which we keep as New Year's. No matter what day of the week it is, which is proved by the almanac; this is true of any fixed calendar date. Every four years another day is counted on the twenty-ninth day of February, when a birthday moves forward two days. Fifty-two weeks and one day (New Year). If a bridge is covered with fifty-two poles and we wish to add one on New Year's anniversary, we must crowd one pole off the other side, and on leap

son) had not yet come. They were not baptized in the name of the Trinity, which only is Christian baptism. This is proved by the disciples of John who had not learned of the Holy Spirit, and by the fact that the disciples had asked nothing in Jesus' name up to near the time of his betrayal. We ought not to find fault with anything God has done. If we claim the bible is true, we should not contradict or change anything in theory or practice.

Forty odd denominations are trying to form one church (so I read). To quote Peter's sermon at Pentecost is not acceptable to them. "They are neither born of water nor the spirit as taught by Jesus." That sermon will be in order until the day of judgment,—the culmination of the wisdom of God. Why not? "He that breaks one of these least commandments shall be called least in the Kingdom of Heaven."

I think water baptism and spirit baptism are different subjects. Water baptism is administered by man; is highly figurative. Spirit baptism is administered by the Godhead once for all as far as we know, and is in no sense figurative. We cannot interpret one by the other. Godhead-three persons, in an official sense.

The Israelites were required to remember the Sabbath day because they were brought out of Egyptian bondage which they could remember personally; also there was mention made of the Sabbath for the first time in the bible, a short time previously in connection with the manna. No human being alive at that time could remember God's rest day fifteen hundred years previously, in the same way. The Gentiles had some kind of natural morality, otherwise they could not multiply; not one babe

in a thousand could live by its own efforts. Clergymen tell us a man may be a moral man and not be a Christian. They call the Ten Commandments the Moral Law.

I am the Lord thy God which brought thee out of the house of bondage,—no Gentiles there.

The Canaanite says, "I never was in Egypt." The Egyptian says, "I never was in bondage, never led out by the hand, it cannot mean me." The Canaanite says, "It cannot mean me. I am to be killed or driven out."

To keep the Sabbath because God commanded it was right. We will call it moral, positive. To honor our parents is right. We will call it moral, natural, and also ceremonial.

(Ex. XXIII: 27.). "I will send my fear before thee, and will destroy all the people to whom thou shalt come: and I will make all thine enemies turn their backs unto thee, and I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. I will not drive them out from before thee in one year: lest the land become desolate, and the beast of the field multiply against thee. By little will I drive them out from before thee until thou be increased, and inherit the land. I will set thy bounds from the Red Sea even unto the sea of the Philistines, and from the desert unto the river, for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee. Thou shalt make no covenant with them nor with their Gods. They shall not dwell in thy land lest they make thee sin against me, for if thou serve their Gods, it will surely be a snare unto thee."

God's chosen nation included land, not so with his church or kingdom on earth.

(Lev. XXIII: 39.) "Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days. On the first day shall be a Sabbath, and on the eighth day shall be a Sabbath." These are month days. Alexander Campbell said, "There is nothing in nature to indicate the week."

Lev. XXV: 18-23. "Blessings for obedience to laws."

Lev. XXVI: 3-14. "A curse to them that break them." 40-46 verse: I will scatter you among the heathen. "These are statutes, and judgments, and laws, which the Lord made between Him and the children of Israel in Mount Sinai." These laws will not fit any other time, place, or people; were not binding on Gentiles except those who became Jews by adoption.

We cannot improve on God's work. We might as well try to make a world. We cannot suggest an improvement on any of God's creatures. If God added the law because of transgression, as Paul tells us, till Christ came, it was temporary. It was probably added to the promise made to Abraham of blessing to all nations. He was the end of it.

It did not fail; it was fulfilled, not under the law, but under grace. Christ is the end of Law. The law of the spirit of life in Christ Jesus has made me free from the law of sin and death. This law by Moses condemned to death. They died without mercy under two or three witnesses. Christ took away the commandments contained in ordinances, written and engraven in stone (the ten commandments—*Ex. XX),* nailing them to the cross. Please read all that is said as to superiority of the new over the old covenant. There are hundreds of plain

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statements. Carnal warfare, polygamy, and retaliation may be taught from the Old Testament, but not from the New. The question was asked, "Why did our forefathers persecute, religiously, to death?" The answer was, probably, they drew their lessons from the Old Testament instead of the New. Is it possible the world has treated God's jewels in a swine-like manner? Being offered bread they chose a stone. The style of the Old Testament is "thou shalt" and "thou shalt not," as to minor children. We love God because he first loved us, is the style of the New Testament. Future punishment is scarcely hinted at in the Old Testament. They were promised protection from their enemies by keeping God's law by Moses. Who claims that promise now? Millions have been killed in carnal warfare, both religiously and otherwise. If the world had used the bible according to its own teaching, the wars from the Christian era till this date, March 20, 1919, might have been avoided. (Incalculable loss in life, treasure, and happiness). Jesus said, "If my kingdom were of this world, then would my servants fight." James says: "Whence come wars and fighting among you, come they not of your own lusts?"

The great nations are at this time trying to form a League of Nations to prevent future wars. Surely we ought to have God's plan incorporated.

Moses told the Jews to hear Christ. They were disobedient to Moses. God said they broke his covenant and he regarded them not. *(Isaiah 1-13) (Hosea 2-11).* Also he would take their Sabbaths from them. They lost their national standing in A. D. 70. Land, laws, and everything which previously had distinguished them.

The new and better covenant, established on better promises, embraces the whole world. "The times of ignorance God winked at, but now He commands all men everywhere to repent."

There is nothing in the Old Testament as broad as this except in promise or prophecy. Then comes the blundering, calling the Jewish nation the Church, and trying to put the Gentile nations into it. It is like making Jonah swallow the whale. I doubt if they could find standing room in Palestine. Paul says, "God took of the twain and made one new man." There was no greater prophet than John: Christ says, "He that is least in the kingdom of heaven is greater than he." John lived in the end of the Jewish dispensation. About the day Jesus was betrayed he said to his disciples, "Hitherto ye have asked nothing in my name." He administered the baptism of John by his disciples, by the Father's authority. The Holy Spirit or Comforter was not yet given. No Christian baptism until Pentecost. Previous to this time God's people were called "Saints," not Christians. They were called Christians first at Antioch. Why were not millions of Jews in good standing with God at the death of Christ, having been baptized of John's baptism and done all that was required of them up to this time?

The prayer that Jesus gave to his disciples referred to the kingdom of heaven which he said was nigh at hand, even at the door. This prayer seems to be not in order now for two reasons. The kingdom came when Jesus became the chief cornerstone, and that prayer for the coming kingdom was not in Jesus' name. He also told them in future to pray the Father in His name, hence Christian prayer, also temporary. He told them also, not

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to go into the way of the Gentiles. They were not yet qualified to teach. This was nullified after Pentecost.

Jesus prayed for all believers through the apostles' word. That is (the Lord's prayer) encouraging to all, and of great interest to mankind. Jesus said, "It is expedient that I go away, that the Comforter may come." Suppose Jesus had remained, how long would each of his sermons be to the millions of earth? We infer from this that the presence of the Comforter (the third person of the Godhead) was of more importance to the world than the presence of Jesus. Perhaps this is the reason why Jesus said, "There is no forgiveness for sin against the Holy Spirit." We perceive the need of the Comforter to bring things to the remembrance of the apostles which Jesus had told them, and to qualify them in every way to understand, speak and write all things necessary in his kingdom (a spiritual house not fixed to the soil) or church, of which He became the chief cornerstone. "I will drink no more of the fruit of the vine till I drink it new with you in the kingdom of God. He was known to drink with them after he arose from the dead. The church was built by the teaching and example of the apostles mainly, until the New Testament was put in book form. We perceive the necessity of inspiration from the question that disciples asked Jesus after the resurrection.

"Lord, wilt thou, at this time, restore again the kingdom of Israel" (as in day of David and Solomon). It seemed to take the vision of the great white sheet to convince Peter that God was now no respector of persons; Peter having previously told Jesus he should not suffer and die.

(Romans 1:25.) "Who changed the truth of God

into a lie, and worshiped the creature more than the Creator."

(Romans 2:14). "The Gentiles who have not the law are a law unto themselves (no law, no transgression).

(Romans V: 13.) "Sin in the world before law, not imputed."

(Romans VI: 3-4.) "Baptized into Christ. Therefore we are buried with him by baptism, into death, that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life.

Paul calls baptism a burial and resurrection, which a few drops of water cannot typify.

(Romans VI: 17.) "Obeyed from the heart that form of doctrine which was delivered you." No substitute or proxy—obedience.

(Romans VIII: 2.) "For the law of the Spirit of life, in Christ Jesus, hath made me free from the law of sin and death."

(Romans VIII: 31.) "If God be for us, who can be against us?"

(I Cor. III: 4.). "For while one saith, 'I am of Paul;' another, 'I am of Apollos,' are ye not carnal?"

(I Cor. XI: 1.) "Be ye followers of me, even as I also am of Christ."

(I Cor. XII: 13.) "For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free. And have been all made to drink into one spirit."

Millions of our race do not know of their own personality that they have received any kind of water baptism. It is a matter of history, to those said to have been baptized in infancy.

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We are told to obey from the heart the form of doctrine delivered to the saints, which is much better. We ought not to be ashamed of Jesus and his words and appointments. He came by water and blood and eight souls were saved by water. Peter calls it a figure and saves us now, and we are said to be saved by seven or eight acts of obedience,—all make the whole truth, "and when you have done all consider yourselves unprofitable servants." I can think of no more beautiful figure of Christ's burial and resurrection indicated by the Greek word baptizo, and the Hebrew word emergo, which is as old as the Greek. The Greek word for sprinkling is rantizo, never used to indicate baptism, as far as I know.

I witnessed the so-called baptism of an infant. The one officiating sprinkled water in the name of the Trinity, and used the word which originally meant immerse,—if he was attached to the mode of sprinkling, why did he not use the word sprinkle instead of baptize, which indisputably means burial? Confusing language (sprinkling, a figure of nothing).

I heard a professor say that there is not between the two lids of the bible a command for sprinkling pure water on any person or thing. In trying to follow the plain teaching of the bible, no example for sprinkling in the New Testament.

Peter opened the door to the Jews at Pentecost. "Unto you first," and to the Gentiles in the Household of Cornelius.

Peter wrote that the people might be guided thereby after his death, that is the way in which he wished to use his apostolic office.

The words of Jesus, and the thirteen inspired apostles are of supreme authority till the day of judgment.

"The words I speak unto you they are spirit and life, and they shall judge you at the last day."

J. W. McGarvey said that Jesus kept the last Sabbath of divine appointment when he lay in the grave, the next day (Sabbaton) called first day of the week in English New Testament, lacking much of absolute rest. It would have been very much out of order. Jesus would not have arisen. I think this the greatest day on earth.

We have apostolic precept and example for doing something on the Lord's day or its weekly anniversaries. I believe God had taken the Sabbath from the Jews as he said he would, as quoted above in Isaiah 1:13, and Hosea 2:11. Should it be thought strange that God would do as He said He would?

The church of Christ was established under the guidance of the apostles, with its elders and deacons, and its first day of the week worship. When Constantine joined Christianity to the paganism of Rome, he took it just as it was several hundred years after the Christian era, with its first day of the week worship. He did not change the day.

(Acts XX: 30.) Paul told the elders of the church at Ephesus, "There shall men arise from among your own selves (true eldership) speaking perverse things, to draw away disciples after them." Human ambition, the bane of true religion. Much is said by Paul in this connection, which I hope my fellow travelers will read.

(Read 2nd Thes. 2:3-13).

SUPPLEMENT.

About fifteen years ago I read in a newspaper, in which an Eastern newspaper man said that he received a thousand dollars a year to keep the truth out of the paper he worked on. This was an astonishing revelation to me.

I have never joined the Socialist party. I am a professor of the Christian religion, and I also read all political and much religious literature. This is the only way in which a person can become broad-minded. "He who makes or loves a lie is in danger." How can a man tell the truth unless he reads both sides?

I find much in Socialist literature agreeing with New Testament religion—in Socialism the Golden Rule is possible. I do not find it in Capitalism,—it is too good. Religion itself is said to be too good for big business.

Socialism teaches that every man should have a home and every woman a husband. That would be the purest democracy on earth. Socialism teaches that rent, interest, and profit are three schemes to get something without working for it. If things were made for use instead of profit there would be a premium on honesty. The Capitalists' Press, it seems, cannot tell what Socialism is. It is always telling what it is not.

In the early part of the late, terrible war, we were told that it was for Democracy, and would be the last war, and the newspapers of the belligerent nations of that period were quoted as saying, "After this war the working class will probably run things." I ventured this to a gentleman who said there would have to be a man there. I suppose he meant a tyrant like Dias or the Kaiser. I said that the workers would be men when they run things, if they never were before. (The idea that workers are not men). He said that it would be just as bad after a little. I said, "Not necessarily so." Suppose the first set of officers were all bad,—recall them and make the best selection; the second lot would say,

"If we do not behave ourselves we will be recalled also." There would be a premium on good behavior.

Were those promises to the soldiers to lure them to their death a conspiracy to please a small (eight per cent of the population) minority, and have fifteen million killed, more or less, most of whom were working men? Just now, July 20, 1919, there seems to be a persistent determination that the laboring class shall not govern in any one country. Marshal Foch is reported as saying that he will drive all the radicals out of Europe. The ex-Kaiser never tried to do that, and last, but not least, nearly all Christians professing to follow the meek and lowly Jesus seem to be boosting the God Mammon. Morally and politically (big interests).

A Socialist paper stated about fifteen years ago, "A working man has no standing in a Federal court," and was not punished for libel. When money rules, the majority cannot.

The bible says, "He that oppresses the poor reproaches his maker." Why may not professors of religion be justly punished for this? Voting against workers might starve them to death. An effort is being made about this time to make it unlawful to find fault with the government or propose a change. Will we have a world revolution? The working class seem to think a religion which has no Golden Rule in it is a fraud (all on the working man's back). The women's vote is to come yet. God can make the wrath of man to praise Him.

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A FEW PHILOSOPHIC IDEAS.

I have read that natural philosophers live longest. I thought why might not I, a worker, have a little philosophy, even if it is home made. I thought there ought to be a strong natural affection between parents and offspring, and it is so. It ought to be stronger on the part of the mother,—this is generally so. Our reason would teach that the sexes ought to be divided—this is so with all creatures, as far as I know. Was this accidental? The white of the egg produces the body of the chicken, the yolk is simply its food, just enough to bring it out of the shell, and no more, composed of the right materials, and no others. Afterwards it never needs everything in one meal any more. The same may be said of the kid or lamb which gathers a variety of food afterwards. All domestic animals live five times as long as they are coming to maturity. Men ought to live to be a hundred years old.

Dr. Hall says, "A man ought to eat one-eighth animal food, and send one-half of the energies of his system through his mental nature, the other half through his muscles. If he only thinks he will be a bunch of nerves,—if he only works he will be a beast of burden."

Abraham paid tithes to Melchisedec while he was yet in the loins of his father, a bible subject quoted in Hebrews. An entity too small to be seen by the natural human eye, living and not breathing, and becomes a human being without change of life. The microscope demonstrated the truth of this fact. Working people should try to be philosophical in all they do or think. Everything in nature is deep and wonderful. Man is said to be fearfully and wonderfully made. It is found that he may eat himself sick and eat himself well again. If he eats too much or too often, nature cannot remedy the abuse. The older he is the less food he needs. Physical culture is beneficial to many persons afflicted with muscular rheumatism, and persons confined to indoor work.

I do not know as the working class are ever to arrive at their natural rights, if not, they may still do much to alleviate their burdens. God resists the proud and gives grace to the humble.

"The evil spirit goes out of a man, walks in dry places seeking rest, and finding none returns to the house whence he went out, and finding it swept and garnished, he takes seven other spirits worse than himself and they enter in with him and dwell there."

A man lives in his own body and furnishes house room to seven spirits at the same time. We cannot see life nor perceive it by any of our senses. We are sure we have it. By the visible the invisible is made to appear. We shall know as we are known. We shall be like Him for we shall see Him as He is.

There is a natural body and a spiritual body. We cannot see spirit or thought. We cannot think a thought, or perform an action without weighing a particle less. "When this mortal shall have put on immortality'.' (Paul).

Paul speaks of the possibility of a man being in the body and out of it in this lifetime.

The power which keeps the earth in its place is greater than the earth. It gives us a twenty-five thousand mile ride every day and many million miles every year. We could not breathe unless the atmosphere goes with the earth. When the days and nights are of equal length, the sunlight reaches to the poles and no further. If a man were at each pole at such time they could see the sun circling over the equator; each man would think he was on top of the earth.

A man cannot take a pebble out of a brook and write its history.

Wilfred Hall says that if you lay down a piece of iron it is inert matter and will lie there forever unless something moves it. The power that moves it is a physical power, being near a magnet, and the two are drawn together by a power invisible, intangible. We cannot deny the power is there.

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A transparent ball will be filled with light and not change its nature. These things being so, there may be a soul in the human body; it may be as large as the body, the counterpart of the body. Mr. Hall also says that it seems the Creator pursued one general plan in bringing all creatures into existence, viz., the egg principle.

Our word spring has twenty-four meanings, between nouns and verbs. Its first or primary meaning is when a man jumps off a bench or a frog springs into a spring of water; many modern meanings—our language is built that way.

I have read that the sun takes four inches of water from the ocean every month in steam. It is formed into cloud; the wind drives it over the land where it is needed, otherwise it would fall back into the ocean when it cools. Millions of tons of rain go over our heads, the salt remains in the ocean; by this means the springs of the land surface, otherwise the earth might not be worth much.

If the sun shines in the east window of a house in the morning and in the west window of the same house in the evening, the earth has turned half way around.

To understand language we must know who speaks; to whom he speaks, and what his theme or subject is.

Eight souls saved by water means eight persons. Sometimes it means God given. I pray God to bless you wholly in body, in soul, and in spirit. Each word has its own individual meaning in this. Wilfred Hall says that the body is our natural body; the soul our human life; the spirit the God given spirit in man, the annihilation of which it is impossible to prove.

I have heard my aunt say that the best people in the world don't know that they are the best.

The Indian says, "White man thinks he owns land, Indian thinks he has the use of it." The Indian was asked if he was lost. He said, "No, wigwam lost."

Thinking that it may please children whom I shall never see in this life, I write a few lines, composed by

myself, and published in the *Pacific Rural Press,* San Francisco, in February, 1890:

"THE LEVERET"

One lovely day in the month of May
As I was mowing clover,
My scythe passed fair, o'er a baby hare
And almost rolled him over.

Within its nest it sought for rest
And shelter, free from danger;
Nor did he dream, so it would seem,
Of harm, thus far a stranger.

His great, full eye 'neath sunny sky,
He deigned not the closing,
Nor did he wink through fear, I think,
Or hope of interposing.

His little feet were not yet fleet,
He would not choose the roaming,
Nor haste away; he'd rather stay
As innocence becoming.

Could I molest that beating breast
In mother's care abiding,
No cruel ways in youthful days
Shall mar his true confiding.

I wish this little book to be independent so the reader may feel responsible to his Creator alone—knowing well that no clergyman will stand at his back in the day of Judgment.

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